

The Converted Catholic

EDITED BY REV. JAMES A. O'CONNOR

"When thou art converted, strengthen thy brethren."—Luke XXII: 32

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EDITORIAL NOTES

THE Scriptures, the Book of God, in majestic language tell us of the power and glory of the great Creator. All can behold the evidence of these attributes in the material world. But it is in the regeneration of the soul that the greatness of the love of the Almighty for the human race is made manifest. What a marvelous thing it is that every person can say with Isaiah, "Behold, God is my salvation: I will trust, and not be afraid: for the Lord Jehovah is my strength." He knoweth our frame and remembereth that we are dust, yet His mercy is from everlasting to everlasting, and He hath prepared for those who accept His salvation a house not made with hands, eternal in the heavens.

The salvation of God comes to us as a gift through His Son Jesus Christ, and all who have faith in the work of Christ as Teacher and Saviour are partakers of this gift. The conditions of acceptance are not of man's devising, but have been prescribed by divine wisdom. "Believe on the Lord Jesus Christ, and thou shalt be saved." With such belief there is in every sincere heart a cry, God be merciful to me; and that petition is answered by Jesus on the cross. "All have sinned and come short of the glory of God." By the atonement of Christ we are reconciled to our heavenly Father, who for His sake will welcome all who place their trust in Him as Saviour and Redeemer. He is our only Mediator and High Priest; and other mediators—living priests or dead "saints"—are not needed in the salvation of the soul.

Printers' Errors—United Italy

In the September *Converted Catholic*, page 309, the phrase "Kingdom of Mixed Italy" should have been Kingdom of United Italy. The printer who set up that line may have been born since Italy became a united country in 1870 on the downfall of the temporal power of the Pope. Doubtless, as a good Protestant—which the printer of this Magazine ought to be—he knew that the religion of Italy was a "mixed" affair, Paganism mixed with Christianity, and therefore the word was introduced. All lovers of liberty rejoice that Italy has been a united country, free from Papal political domination, for nearly forty years, and in the good time that is coming, with the faithful preaching of the Gospel of Christ that has secured liberty for Protestant nations, that favored land so renowned in history will be fully blessed with the liberty of the children of God. As followers of the Pope the people have not been blessed, and are flying for refuge and comfort to this Protestant country.

Priests Privately Married May Continue to Officiate

On page 324 of the same issue of *The Converted Catholic*, the printer omitted the word "at" in the sentence which referred to the marriage of the French priest, Perraud, brother of the Cardinal of that name, who continued to officiate at all the ceremonies of the Roman Catholic Church and administer the sacraments, even after he had performed the marriage ceremony between himself and his housekeeper, Madame Duval. The Roman Church teaches that the "power" of the priest continues while he lives, regardless of his moral or spiritual condition. He may be privately married, or be utterly devoid of faith or morals, yet as a priest of Rome he can give the people absolution for their sins, or say mass daily bringing Christ down from heaven in the form of a wafer, which devout Roman Catholics are required to adore as their Lord and Saviour. Intelligent people, of course, are finding out how absurd and false are such claims of priestly power. As was said last month, any priest of Rome can be privately married, and still continue to officiate in that Church. If the marriage should become public, he must abandon the wife; but he can go on priesting as before.

Scientific Discoveries and Eternal Life

The announcement of the discovery of the North Pole by Dr. Frederick A. Cook the last week in August was followed by the declaration of Commander Peary the first week of September that he had also discovered the Pole. The school books taught us that the earth is "a sphere flattened at the poles." One of the discoverers said the North Pole was "the top of the earth," and that he had nailed the Stars and Stripes to it. As both the discoverers are Americans, they are justified in saying, "The Pole is ours." Last month when the schools opened after the summer vacation every child in America was interested in the polar question. One teacher is reported to have asked the pupils, "How many poles are there?" and a bright boy answered, "Two; the South Pole and the new American flag pole."

While the secrets of nature are gradually unfolded to our imperfect vision, it is ever true that man is dependent on the Almighty Creator, whose dominion is over all the earth. "By the word of the Lord were the heavens made; And all the host of them by the breath of His mouth," says the Psalmist. "The heavens declare the glory of God, and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." Investigation will lead to fuller knowledge of the earth whereon we dwell, but without the revelation of God in Jesus Christ the mystery of life can never be solved. "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him; and without Him was not anything made that was made." Man's efforts to discover in the material world what has till now remained hidden will be rewarded. Men like Cook and Peary, the Wright brothers, Dayton, Ohio; Bleriot, the Frenchman who crossed the English Channel, and the other aviators who are traversing the air in their flying machines at the rate of fifty miles an hour, are applauded for their skill and perseverance. And yet man's limitations appear amid his keenest researches.

Ten thousand thousand things exist, we know,
By Science tested and by Reason tried,

With no conclusive issue; save to show
How much we need a better light and guide.

Can Science gauge the influence that draws
The needle to the magnet? Can it see
The perfume of the Rose? or measure laws
By which the flower gives honey to the bee?

Notwithstanding the great scientific discoveries of our time, man's happiness can be secured only by the union of the soul with God. The enjoyment of material things can never fully satisfy us. "As the hart panteth after the water brooks, so panteth my soul after Thee, O God." When the soul is united to God by faith in the Lord Jesus Christ, "the Spirit bears witness with our spirit that we are children of God and heirs of heaven." Herein lies the solution of the mystery of life and of this world which God has created. Believe on the Lord Jesus Christ, and He will send the Holy Spirit, the Comforter, to teach us all things worth knowing for the eternal life.

Religious Thought in Boston

Scarcely had President Eliot resigned last April from Harvard University, which he had ruled for forty years and built up to its commanding position as the foremost educational institution in the country, when he startled Boston in the early summer with the proclamation of his views on the religion of the future. It was not generally known before that Dr. Eliot had much religion of any kind. In this he was like many of the great educators of our day. It is a sign of the times that until recently the Presidents of our universities were clergymen. Now nearly all of them are laymen. Dr. Eliot's "new religion," which in the main is a substitute for Christianity, attracted attention because during the "silly season" in the newspaper world wide publicity was given to his theories. The new president of Harvard is more conservative than Dr. Eliot.

Among the writers who have discussed the various kinds of religious thought that emanate from Boston as absurd as Dr. Eliot's, is a contributor to the Springfield (Mass.) Republican, who dissects the Roman religion in a philosophic manner, characteristic of the tolerant attitude of the New Englanders toward the Church of Rome. The writer says:

"Again, there is another growing school of thought in Boston, fed largely by foreign immigration. It lays fast hold upon the past, and claims to speak by the authority of the Almighty, assuring us—strange to say—that a wafer or bit of bread is really changed to flesh; that a cup of wine is actually turned to blood divine. Its forms and ceremonies are gorgeous, and it commands from its adherents implicit obedience. It goes away back to found its claims upon a remark of a very celebrated Teacher—to one called Petrus. This Petrus was called a stone by the great Teacher and upon this stone a future assembly was to be founded. With this slender foundation a mighty organization was gradually established. They say this Petrus was married; that he went to Rome and became there bishop of a church—though history is somewhat obscure on the point. Of course the bishop must have had his successors who seem to have done about as they pleased, for they made a rule that subsequent Peters could not marry, and added doctrine after doctrine, ceremony after ceremony, till the great Teacher and his Peter could hardly know how to conduct themselves in the institutions which have been set up in their name. Yet Boston to-day is one of the chief centers of this school of thinkers—surely a very honest people, for they make all manner of sacrifices for the faith that is there, and even thoroughly believe that the rest of us who can hardly accept these great mysteries and bow to their wondrous claims, are walking upon pretty shaky ground—perhaps will never safely land at the great port where they hope to anchor. People say that the number of those who thus think is so great, that they almost, if not quite, control the Boston of to-day."

If the Roman Catholics control the politics of Boston to-day, it is because the Protestants will not unite in defence of their city; and if the perverted doctrines of the great Teacher and Peter are accepted by the "foreign immigrants," it is because the descendants of the Puritans will not enlighten them. They will use the immigrants to amass riches, and will support the Church of Rome by lavish gifts, but they will not tell them that there is scriptural and historical ground for the truth contained in the sneering remarks of the writer. The Americanized immigrants will leave the Roman Church and its false doctrines when Protestant Christians will interest themselves in their conversion.

Christ's Mission Work

For the first time in the history of this work a letter was received from a priest in a Trappist monastery, telling of the awful conditions there, from which he prayed to be delivered. He had heard of Christ's Mission and the number of priests and other Catholics who had been helped to a better life by the Christian teaching and practical sympathy that characterized the work. "I hope you will help me to get out of this place, which is worse than hades," he said. "I have had more than enough of the religion of Rome and of the priesthood, and I hope you will help me to escape from a condition of life which is insupportable. I will do any kind of work if I can only get away from here." A cheering reply was sent that help would be afforded him to escape from that prison house, and the address of a Christian institution near the monastery was forwarded to this unfortunate priest, who thought when he was ordained that he would be another Christ—*sacerdos alter Christus*—but instead he has found that he is in the company of demons or lunatics.

In a second letter from the monastery, Sept. 5, he says:

Rev. and Dear Sir:—I received your very kind and encouraging letter. Believe me, I am exceedingly thankful for the interest you take in my condition and your sound, practical advice. Your offer is most pleasing to me. But I regret that I cannot accept it just now and carry out my desire, owing to the serious illness of my father, who has some property to which I as one of the heirs will be entitled after his death. On this account I thought it better to defer whatever action I may take, and await developments. I am not, however, relenting in my purpose to leave here. I shall write soon again concerning this matter. Meantime, I am sincerely grateful to you for your sympathy in my case and your kind reply to my letter. Some time I hope to thank you in person.

We hope for the best, but it would be better for that priest that he should not wait for his father's property to come into his hands. Now is the acceptable time to obey the voice of God and come out of the monastery and renounce Rome's priesthood.

In the Trappist monastery, from which this priest writes, the daily routine of life, says the New York Catholic News in a recent issue, requires the inmates to rise at 2 A. M., and after five hours of prayer, including meditation, canonical office, masses and a lecture, breakfast of four ounces of bread and a pint of barley coffee is served. Then follows work in the fields, and in various departments of industry until 11 A. M., when there is dinner, followed by two hours of sleep. More work and prayers until supper at 6 P. M., and all retire at 8 o'clock. The monks are vegetarians, though they are allowed to use the cider and wine which they make themselves. To the vows of poverty, chastity and obedience the Trappists add that of silence. In such an animal existence the monks declare they are seeking perfection "by withdrawing from the strifes, temptations and anxieties of the world."

Catholics at Christ's Mission

"I like the way of salvation for all persons as presented at the service this afternoon," said a young man at the meeting on Sunday, September 19. "We want liberty and freedom in the worship of God as in our citizenship," he continued, "and it is comforting to know that we can come to our heavenly Father in Christ's name and receive His blessing. I was for two years a student for the priesthood in Holy Cross College, Worcester, Mass., but I left that institution and am now in business in this city. My people desired that I should become a priest, but I had no taste for that kind of life. This is the first time I have attended the services in Christ's Mission, but I shall come here regularly in future."

Other Catholics were also present at the service who expressed their pleasure at the simple, direct manner in which the Scriptural way of salvation was explained and the cumbersome, useless methods of the Roman Church exposed. "It was all new to us," said one. "We had to take our salvation from the priests, and it did not do us any good."

At this service Pastor O'Connor entreated the friends of the Mission to be generous in their support, as the progress and enlargement of the work in a material manner depended on their contributions. Spiritually the work has been greatly

blessed, and the interest in this cause is increasing. The indirect influence of the work has been characterized by competent observers as exceeding even the good accomplished in the results that are constantly apparent. From New York as a center the entire American continent is influenced for good by the earnest efforts for truth and righteousness against Roman Catholic error and aggression. To this feature of the work of Christ's Mission Pastor O'Connor also referred at this service. From foreign countries he also received testimonies of good accomplished, and he read part of a letter from Switzerland in which the writer said:

"A few days ago I saw the June, 1909, number of The Converted Catholic in the hands of a young priest here, who is inclined, after much earnest study of the Bible, and exchange of thought on the subject, to part with Rome. Will you kindly send me the May and June numbers of the Magazine, as we feel a deep interest in the conversion from Rome and new plan of evangelical work of Professor Giorgio Bartoli, the learned Jesuit. I have much to read in German, French and English, but I would be glad to have and pass on to others the numbers of The Converted Catholic. P. D."

Twenty-Five Priests Excommunicated

The Toronto Globe, September 9, 1909, stated that the Bishop of St. Hyacinthe, Canada, had excommunicated Canon Lemieux and twenty-five priests of his diocese, who are now forbidden to say mass or perform any other priestly office.

It appears that about a year ago Marieville College building was burned. Through Canon Lemieux, Superior, a request was made to Bishop Bernard for permission to establish the college at St. John's. The request was refused; an appeal to the Holy See at Rome resulted in a reference back to the Bishop of St. Hyacinthe, who confirmed his former decision.

The priests then took the matter into their own hands and transferred the college to St. John's.

A dispatch from Quebec, September 20, said that all the Canadian bishops, assembled in that city for a plenary council, refused to interfere in the matter. Rebellion against Rome will be the greatest blessing to Canada.

DR. ARISTIDE W. GIAMPIETRO

Among the Roman Catholic ecclesiastics who came to Christ's Mission in 1902 was a young Italian, Aristide Giampietro, whom the Mission sent to Mt. Hermon, Mass., for the summer term of that year.

After a period of mission work at Stamford, Conn., during which he took a course of study in Yale University, he went to Baltimore, where he graduated in medicine from the University of Maryland in 1907. His successful work among the Italians in that city as a medical practitioner and educationalist is noted by the *Baltimore American*, August 12, 1909, in a long article, the first paragraph of which is as follows:

Dr. Aristide W. Giampietro, one of the most progressive Italians of this city, received the announcement yesterday of his appointment as physiologist in the Bureau of Plant Industry, United States Agricultural Department. Dr. Giampietro passed the Civil Service examinations with high honors and was strongly indorsed for the position by Collector William F. Stone and Hon. John Kronmiller, member of Congress from the Third District. Dr. Giampietro is the first Italian in this country to receive an appointment to a scientific position at Washington.

Dr. Giampietro was a great favorite at Mount Hermon with the faculty and students, all of whom will be pleased to learn of his success.

The excellent Italian paper, *La Luce*, published in Rome, has an interesting article in its issue of August 7, 1909, on Christ's Mission and its work, written by Rev. Professor Alberto Clot, the Waldensian delegate in this country. *La Luce* is an eight-page evangelical weekly paper which all who understand Italian will greatly enjoy. It would be a highly prized gift for every Italian missionary in the United States. As there are only 200 of these, the Christian friends who are interested in Italian work could send each of them the paper. The subscription price is only \$1.00 a year.

Form of Bequest to Christ's Mission

I give and bequeath to Christ's Mission, organized in the City of New York, according to the Laws of the State of New York, the sum of \$..... to be applied to the use and purposes of said Mission.

Coöperation in the Work

The Converted Catholic was established in 1883, and the first number was issued in October of that year. Hence this issue should begin Volume XXVII, but it forms part of Volume XXVI. During the twenty-six years of its existence the Magazine has done much good, not only in being helpful to Catholics to come out of the darkness and superstition of Romanism—and thousands have been blessed by its ministry—but it has been a means of grace to many Protestants whose faith has been strengthened by its sound teaching on Gospel lines, and whose zeal in defense of the free institutions of the Republic has been quickened. The Magazine has been sustained by Protestants of all denominations, as has the work of Christ's Mission, of which it is an outgrowth, the sermon matter of the services in the Mission being largely used in the printed page. As the years go by, the friends who are interested in this cause are kind enough to say that in matter and manner there has been marked progress in the work all along. It is with confidence, therefore, that a continuance of support is earnestly solicited. The expenses of publication have doubled since the Magazine was started, but the subscription remains the same. Realizing this fact, some friends send an extra contribution when forwarding their subscription. May their number increase! Such coöperation strengthens the hands and comforts the hearts of the toilers in this most difficult and most necessary work.

Kind Words

The annual volume of The Converted Catholic, edited and published by James A. O'Connor, presents an octavo of 380 pages filled with contributions and sermons relating to Roman Catholicism and Evangelical Christianity. We note with especial interest an address by Bishop Burt on "Roman Catholicism at Home," and a series of letters from Father O'Connor to Cardinal Gibbons concerning the relations of the Hierarchy to the American Government. It represents an aggressive Protestantism, good tempered, able and highly intelligent, and will appeal to a very large number of Americans who cannot view with complacency the assumption of an un-American religious machine.—New York Christian Advocate, August 19, 1909.

"Reserved Cases" in Confession

The "faculties" or certificates given to priests after their ordination by a bishop contain many injunctions that are peculiar to the diocese where the priest is ordained. The priests who come to Christ's Mission usually bring these faculties with them, and many of these portentous Latin documents have been published in *The Converted Catholic*. One of the priests who came to the Mission this season had faculties from his archbishop which were applicable to all the island of Sardinia. After the usual permission to hear the confessions of all persons, except nuns in cloistered convents, the priest is warned that there are many sins which he cannot absolve. These are specifically reserved to the bishop. The list of those sins could not be printed in English. In the United States there are not as many reserved cases as in European countries. In this Sardinian list it is surprising to learn that the theft of domestic animals is a reserved case—*Furtum bovis domitii*.

Solicitatio in confessionale and *absolutio complicitis* indicate the dangers that beset women and girls in the confessional. The old theologians say Satan is always present when priests are hearing the confessions of their female penitents. The absolution of an accomplice by a priest is a reserved case, though his victim can be absolved by any priest.

It is only the young priests who pay attention to the reserved cases. The older ones who know how lavishly bishops grant dispensations to persons of wealth and influence will give absolutions at their discretions. They say they have as much power as the bishop, though they have not the same jurisdiction. Some sins are reserved to the Pope himself, who is supposed to possess the power of absolving from every conceivable sin. But the bishops do not send reserved cases to Rome if they have plenty of money to forward with the request for a "faculty" to cover the case. Dispensations can be granted without paying for them, but the petitioner is made to feel that he has a stingy soul which is scarcely worth saving. That is the way of Rome. "No pay, no pray." "Do you think," said a poor woman to a well-dressed lady who tried to force her way past into the confessional where a bishop was sitting, "Do you think, my fine lady, that no one has a reserved case for the bishop but yourself?"

Romanism Is "Thick Darkness"

The recently published "Letters of Martin Luther," to which reference was made in the August Converted Catholic, will be read with interest by those scholarly priests who know how true of our time is this sentence from a letter of Luther to Philip Melanchthon, written from Augsburg, October 11, 1518, during the session of the Diet in that city:

"Italy is, as Egypt was long ago, enveloped in thick darkness, being entirely ignorant of Christ and all that appertains to Him; and yet we must submit to them ruling over us, and teaching us in their own way both faith and morals."

It is quite true that the Italian prelates and cardinals of our day are as "ignorant of Christ," in the evangelical sense, as they were in Luther's time. This is known to every American priest who has been to Rome, or who has mingled freely with the Italian priests who have come here. Shall these spiritually "ignorant" men continue to rule over the free-born citizens of this great nation? We think not. Through the work of Christ's Mission the Editor of The Converted Catholic has kept in constant touch with priests, and it is his firm conviction that the day will come in the history of this country when the "yoke of Rome" will be cast off by large numbers of priests as well as the mass of intelligent Catholics.

PEACEFUL DEATH OF LUTHER'S FATHER

Writing also to Melanchthon, June 5, 1530, Luther thus refers to the death of his father:

"Hans Reinecke writes that my beloved father, old Hans Luther, died at one on Sabbath morning.

"This death has cast me into deep grief, not only because he was my father, but because it was through his deep love to me that my Creator endowed me with all I am and have, and although consoled to learn that he fell asleep softly in Christ Jesus, strong in faith, yet his loss has caused a deep wound in my heart.

"Thus are the righteous taken away from the evil to come and enter into rest. I am now heir to the name, the eldest Luther in the family, so it beseemeth me to follow him into Christ's Kingdom, who gave him unto us. I am too sad to

write more to-day, and it is only right to mourn such a father, who by the sweat of his brow made me what I am.

"But I rejoice that he lived to behold the light of the truth. Amen. Greet all our friends."

A Catholic Warns Protestants

The refusal of the high Roman authorities to allow Father Tyrrell, the ex-Jesuit who died in London in July, to be buried with the rites of the Church, or even in "consecrated" ground, and the prohibition of Abbé Bremond from saying mass because he repeated some prayers at the grave of his friend, have created much comment both within and without Roman Catholic circles in Great Britain and the United States. A striking and significant utterance on the subject by Mr. Robert Dell, one of the most prominent Catholic journalists in England, in a letter to the London Times, contains this paragraph:

The old unreasoning hatred of Rome has given place to an equally unreasoning sentimentalism, which believes, or affects to believe, that the spirit of Rome has changed, that the Roman Church is now content to share equal rights and liberties with other religious bodies, that the Papacy has ceased to be an obstacle to progress and a menace to liberty. These recent events should remind those who live in such illusions that the Roman Church is what it has been for centuries, a narrow and intolerant sect, acquiescing in religious liberty and equality only when and where it is not strong enough to demand privilege, refraining from physical persecution only because it has not the power to use it, but persecuting as ruthlessly as ever by all the means that are still in its power. The practical conclusion is not that we should persecute the Roman Church, but that the facts about its history and its present action should be made as widely known as possible, that every legitimate means should be used to combat its influence in politics, in the press, and in the schools of the nation.

Father Tyrrell did not recant or explain away his attacks on the Papal system for which he was excommunicated by Pope Pius X. The general character of his severe and just arraignment is indicated in the following extract from his writings:

"Those Catholics who put their trust in the spread of truth will labor in vain unless they first labor for the spread of truthfulness. What would it avail to sweep the accumulated dust

and cobwebs of centuries out of the house of God; to purge our liturgy of fables and legends; to make a bonfire of our falsified histories, our forged decretals, our spurious relics; to clear off the mountainous debts to truth and candor incurred by our ancestors in the supposed interest of edification; what would it avail to exterminate those swarming legions of lies, if we still keep the spirit that breeds them? Not until the world looks to Rome as the home of truthfulness and straight dealing will it ever look to her as the citadel of truth."

As Father Tyrrell was one of the most learned priests in the Roman Catholic Church, his characterization of that unchristian system should have great weight with all good people.

Anti-Roman Agitation Necessary

Editor Desmond, of the Catholic Citizen, Milwaukee, is one of the most progressive Catholic journalists in the United States. In a recent issue of his paper he writes thus concerning the resolution of the Federation of Catholic Societies at their annual meeting demanding a share of the public school funds for the Roman Catholic schools:

"The usual unwise resolution favoring a division of the school fund was indulged in. Perhaps it is better that this piece of folly was not widely advertised. That the endorsement of this proposition has caused no counter-agitation as yet is no assurance that later on it may not furnish a weapon of argument and attack to an anti-Catholic movement. When such a movement recurs (as it is bound to) there will be the usual endeavor to blacklist Catholic teachers in the public schools (who must number some twenty thousand) and the usual attack to elbow Catholics out of all voice in the matter of public education. We shall then hear more of the Catholic Federation and its resolutions. The thing will plague us. We shall have to suffer for the quixotic proclamation of some unwise churchmen. We say quixotic advisedly, for there is as little probability in this country of a division of the school fund as there is of a state church.

"This Federation action is not educative. It is not abreast with the times. It becomes a mere machine. Let its leadership fall into the hands of reactionaries or self-seekers or adepts in intrigue, and its usefulness for all good purposes is past and gone. It is then in some sense the organized igno-

rance of the party or nationality or church under whose banner it assumes to enroll itself."

Some more writing of that sort will cause Mr. Desmond to be removed from the Catholic Citizen, or, if he owns the paper, he may expect to be boycotted by the hierarchy. Plain statements also like that from intelligent Catholics who are groaning under the yoke of the bishops, who in turn are groaning under the yoke of the Roman Curia, will help to open the eyes of those Protestants who are so friendly to the Roman Catholic Church that they do not perceive the injustice of their support of that organization and the injury they are inflicting on the decent Catholics who desire an anti-Roman agitation in this country to enable them to be good citizens like other Americans. Now they cannot help feeling that as Catholics they are aliens and foreigners, despotically governed by an Italian clique in Rome. There are many Catholics in America to-day who are praying for another Reformation like that of the sixteenth century which would deliver them from spiritual and political bondage. Let all good Protestants wish Godspeed to those progressive Catholics like Editor Desmond, many of whom in their hearts are crying out:

Oh for an hour of Luther now!
Oh for a frown of Calvin's brow!
Once they broke the Papal chain—
Who shall break it now again?

The Roman Catholic Church is rapidly declining in Catholic countries, and its insolent aggressions in the United States and England should call forth vigorous protest, not only to protect our own liberty but to give freedom to American Catholics.

One of the greatest obstacles in the way of deliverance from the yoke of Rome is found in the patronizing favor and good-natured tolerance of so many influential Protestants. When the late E. H. Harriman, the railroad magnate and financier, died last month, his family insisted that the arrangements for the wedding of two of the employees, who were Roman Catholics, should proceed, even though their master was not dead an hour. If the couple had been Protestants the marriage would have been postponed.

Interesting Items of Foreign News

(From a European Correspondent)

THE sequel to the eucharistic demonstration in the London streets last fall is taking place now in the more densely Catholic parts of Germany. To the accompaniment of processional music the demonstrators are still moving on in triumph through the heretic capital, only this time with the help of the cinematograph. The little bell tinkles as the "Allerheiligste" passes. Italy and France will not permit this. Would England and Germany tolerate it to-day if the Armada had succeeded in destroying English Christianity, or if Tilly and his Croats had finally stifled in blood the remaining fourth of the German population in the Thirty Years' War? Curious paradox! The Roman Catholic clergy have freedom only now among those they sought for two centuries to exterminate.

It is said that thirteen thousand progressive Catholics in Germany have united in an organization for abolishing priestly celibacy in their church. The Bavarian bishops have forbidden Catholics to join it on pain of severe ecclesiastical penalties.

German Catholics complain of the great sums spent by German pilgrims at the French shrine of Lourdes. In one pilgrimage from Strasburg 10,000 persons participated. As fourteen persons from one village left 3,000 marks at Lourdes, it can be easily imagined what this particular Strasburg company cost German Catholicism in good cash.

It has been customary in France to divide Catholic funerals into nine classes, according to the amounts paid for ceremonies, bell-ringing and the like. The first class cost 7,184 francs (besides the usual expenses!), the ninth and cheapest, three francs. When the church was disestablished, as a mark of Catholic sorrow at "the persecution" the number of classes was reduced to five. But the voluntary gifts of the faithful to the disestablished church wane year by year. The church must live! Therefore the old rates have been reimposed.

The "Schwäbische Merkur" describes the spying on young priests in the diocese of Ratisbon. We have just read in the papers that two seminarists were caught reading forbidden

books. The method of discovery is interesting. One of the authorities was accustomed to watch the theological students through a hole in his door, and in this way caught the criminals. He continued his observations for some time, and then apprehended them in the act. This happened in A. D. 1908, not in a girls' school, but in a priests' seminary in which men of twenty-four years or more, many of them university graduates, were studying.

A German priest, Eiberger of Rechberghausen, has announced that the Virgin appeared to him, embraced and kissed him; that since then he bears Christ and Mary pictured on his body, and does not longer need to confess, being without sin. Bishop Keppler has sent him to Woerishofen to take a water cure, which is the modern and sensible thing to do, no doubt. If, however, this had occurred, not in a cultivated Protestant country, but in a superstitious land like Belgium or Mexico, or even France, how would it not have been exploited to the benefit of the church purse?

The "Neue Konstanzter Abendzeitung" recounts the bad conduct of the parish priest at Kluftern, Baden, which was indeed so bad that the evidence at the trial had to be taken behind closed doors to spare the public morals. It is not necessary to go into particulars. The incident is a common enough one. The important fact to remember is that the whole scandalous story was made known to the archbishop by the legal authorities a year and a half ago. In spite of this the priest retained his office and emoluments as a religious teacher.

The "Augsburger Abend-Zeitung" reports a similar case from the Munchen-Freising diocese of a priest who, after serving a long sentence in jail for immoral practices, has been appointed by his church authorities teacher in religion in a boys' school, and is now an applicant for the position of local school inspector. Which suggests strongly Zola's "Verité"!

The theory "once a priest always a priest" is receiving hard knocks, even in Catholic lands. Within the last year the Austrian courts have declared fourteen times the validity of the marriage of ex-priests. The church authorities have fought desperately against the decision, but all in vain. The ban in Austria is thus forever broken, as the court held that the

invalidity of a priest's marriage obtained only so long as he was a member of the Roman church. Prof. Bohumil Paulus, of the Tschechish Higher Real School in Goeding, and Prof. Pochsteiner, of the Schoenberg Gymnasium, were among those summoned before the courts by the clerical party for living out of wedlock because of their former priestly position. But the result was a stinging defeat for the impertinent intriguers.

Bourke Cockran, the Tammany theologian, gave the world some time ago a highly poetic statement of Romish lamaism. Here is another taken from an Austrian clerical paper, "*Korrespondenz Blatt für den Kath. Klerus*": "No one can go into heaven without being born of water and the Spirit and without having eaten of the flesh and blood of Christ, both of which conditions must be realized by the priest for the people. It follows, then, that the salvation or damnation of men can be found nowhere but in the priest's hand. It follows again that the priest to whom such inconceivably great powers are entrusted must live so holily that, to quote St. Isadore, he 'will be as far removed from a layman as heaven is from earth.' He is, as St. Alphonso says, 'placed by God here as the pattern of all virtues' (Cf. Senate document No. 90, and Crowley on the Chicago priests); as St. Prosper says, 'the door to the eternal city'; in Ambrose's words, 'the camp of holiness'; in St. Jerome's, 'the saviour of the world'(!); in Gregory of Nazianzin's, 'the corner stone and pillar of the faith'."

The Holy Office was appealed to in 1898 by the head of a German nursing order to decide what should be done when Protestants in Catholic hospitals asked on their deathbeds for conversation with pastors of their own faith. The decision ran: "A dying heretic's request for a clergyman of his own communion is not to be complied with. Catholics who are caring for him should take a passive attitude in the matter." This decision was solemnly confirmed on Christmas, 1898, by Pope Leo XIII.

The singular ideas about Protestantism current in Roman Catholic circles are exemplified in this story from the "*Salzburger Chronik*":

"An Austrian priest preaching in an Austrian cathedral re-

lated that the daughter of a Protestant pastor had the misfortune recently to fall into disgrace. She was terribly distressed, and went to her father for comfort and advice. But the father said: 'My poor child, I cannot help you. We Protestants have no confessional. You must go to a Catholic priest. They alone have the power of remitting sins.' The daughter followed her father's advice, turned to the priest, took instruction from him, was 'received into the Roman Church,' and then was able to confess her sins."

The Protestantism of this Protestant is as exceptional as the Catholicism of the preaching priest is characteristic.

M. Briand, Clemenceau's successor as Premier, has published a book on the separation of Church and State in France. "Le Matin," of Paris, summarizes the financial results of this important event. One realizes from the statistics what enormous injury the irreconcilable attitude of the present Pope towards the French Republic has caused his Church. Instead of a mighty organism backed by the State it has become an ever-weakening affair whose priests are, in the word of one of their number, the priest-Deputy, M. Lemire, "mere tolerated vagabonds." The actual continuance of the priesthood is greatly endangered by the lack of financial support.

The State, on the other hand, saves on the salaries formerly paid to priests a yearly sum of forty million francs, which will be used for charitable purposes.

The communes are not allowed to make any more grants to churches, and thirty thousand rectories must now pay yearly rent. These items amount to six million francs. Besides this, the State has appropriated 250 buildings formerly used as episcopal palaces, seminaries, etc., and has turned them into schools, libraries, museums, hospitals and the like. The Church might have retained these if the Pope had given consent.

The State further turned from ecclesiastical to useful purposes public property to the amount of nearly 412 million francs. Deducting indebtedness of various kinds, there remains a balance of 350 millions, which will go to communal and State charities. One thinks, in reading of this vast and beneficent transfer of church property, of Cromwell's order to melt the silver saint images of Oxford into coin of the realm and to send them about doing good.

E. G.

Useless Roman Catholic Prayers

Various Roman Catholic societies, such as the League of the Sacred Heart and the Society for the Propagation of the Faith (which recently said that only Roman Catholics were in the church of Christ) publish requests for prayers for "lost" Catholics in *The Catholic News*.

In recent issues of that paper are the following: "New York reader asks prayers for a very special intention, and for the repose of a mother's soul; that mother may come back to the Church, for several conversions." "A Child of Mary asks prayers for the conversion of a young man who has recently married a non-Catholic, outside the Church." "Conversion of non-Catholic husband; reformation of two sons who have ceased to say their prayers or go to mass, and are associating with evil companions; that daughter may be more obedient and respectful to her brother; better health for writer and two sisters; return to the Church of two friends who have forsaken their religion. Grace to overcome obstacles that keep person from sacraments." "Kansas reader asks prayers for return to the faith of father, brother and nephew; marriage of nephew to good Catholic girl;" "conversion of a brother who has lapsed from his religious duties;" (these last three were in one column.)

"Pray that former Catholic may come back to the Church and convert her husband;" "that a brother who is indifferent to his religion may be changed and may break off his association with companions not of the faith." In *The Catholic News* of February 13, 1909, prayers are asked "for the conversion of four sisters who became Catholics when they were young. Three have forsaken their religion, and the fourth is careless."

The persons for whom prayers are asked in *The Catholic News* form only a small percentage of those who are continually leaving the Roman Church. In spite of its claims to be the only true church founded by Christ who promised to give rest to all that should come unto Him these people have not found rest to their souls or the satisfying of their spiritual needs in the Pope's Church. If they had they would certainly not have left it. Though the *News* will say so, all these converted Catholics have joined Protestant Churches.

Good Words From Boston.

I was surprised to hear a clever young man say the other day that Mr. Roosevelt was the greatest man who had occupied the White House since President Lincoln, but I think it is a great pity that he leaves his high office with the terrible stain he brought upon his name by his letter advocating the election of a Roman Catholic to the Presidency of the United States. I hoped he would go out of office the admired of all; but I do not see how his reputation can ever recover from the effects of this action on his part, which seems to so many of us like trailing our glorious flag in the dust.

I rejoice greatly that we have such a bold champion of civil and religious liberty as *The Converted Catholic*, and the fact that you had been a priest, with inside information, must help you in your work of enlightenment among even such formidable opponents as "accommodating Protestants." I am glad that some of these are getting their eyes open. I talk with others, however, who remind me of people who were more bitter than the Southerners themselves during our Civil War. I have relatives of both kinds, so I am in a position to know the facts.

I thank you most heartily for the magazines. As the package was handed to me at the post-office I gave one to the clerk, saying I would like to have him read it. He is an Episcopalian. I think he may do good with it. I certainly shall try to clear away the "dense fog" here in Boston.

I also send subscription for my sister in St. Paul. She does good with her copies so far as she can. I long for the time to come when you will have all the money you need for the enlargement of Christ's Mission and for carrying on the work without embarrassment for lack of funds. With all good wishes,

H. A. C.

Another friend writes:—I make good use of the extra copy of *The Converted Catholic* which you have been sending me. I give it to a Catholic man who has grown tired of the priest, as have all his family who will not attend the Roman Catholic church any more. And these friends pass on the Magazine to others.

M. M.

NUNS ESCAPING FROM CONVENTS

In *The Converted Catholic* for April was given an account of the escape of a nun, Miss Madge Moulton, from the St. Mary Abbey Convent, Bergholt, near Manningtree, England, a few weeks before.

It will be remembered that the girl ran two miles in the pouring rain from the convent to the railroad station, and that when she had almost arrived there she was overtaken by two nuns in a wagonette, who tried to compel her to return with them. Her cries for help brought a porter from the station who thought she had fallen into a pond, with a lantern. The three women then went to the station, from which the other two nuns returned to the convent without Miss Moulton. The stationmaster lent her enough money to take her to her home in London, where she arrived at 5 o'clock next morning.

A few days before her escape Miss Moulton had persuaded the gardener to mail a letter for her to her mother.

At Manningtree, a little later Mr. Sloan, M.P., presented four gold watches and four Bibles to the stationmaster, Mr. F. Swan, and the three porters, Frank Munnings, Levi Rumsey, and John Disbrey, as rewards for assisting Miss Moulton to escape from the convent. The watches were the gift of the Committee of the Protestant Alliance.

Mr. Smiles, the gardener, who yielded to Miss Moulton's entreaty not to prevent her escape, was dismissed from his position for doing so. As he was unable to obtain any other employment in the neighborhood, he took his departure for Canada on the same day as these rewards were given to the railroad men.

The case of this escaped nun, Miss Moulton, was brought before the English House of Commons by Mr. T. H. Sloan, the Member from Belfast, and a request was presented for the inspection of conventual institutions. Mr. Gladstone, the Home Secretary, said that he had received a full report of Miss Moulton's escape from the Chief Constable of East Suffolk, which was substantially the same as had been printed. The Irish Roman Catholic members of Parliament tried to shut off

debate on the question, but much interest has been aroused on the whole subject of nuns in convents throughout England.

The Converted Catholic has frequently recorded the escape of nuns from various convents in this country, among which may be mentioned the following:

Last year, Florence Tinsley, a Sister in the Convent of the Good Shepherd, Omaha, joined her betrothed, Maxwell Hirsch, outside the convent. She had been released by a writ of habeas corpus which proved that she was of legal age, and stated that she and Hirsch had pledged themselves to each other. Six months before Mr. Hirsch had obtained employment in the Convent laundry, and there he first saw Miss Tinsley. After some weeks of correspondence by means of notes hidden in bundles of laundry, one day the girl dropped a nun's garb down the shaft to her lover. Hirsch put on the robes and dropping the veil which the nuns wear outside their corridors, he several times entered the hall where Florence roomed without detection. For the first time she heard the story of love from a man, and the danger of discovery made the secret love-making the more piquant. Hirsch planned an escape for the young nun, and procured a suit of boy's clothes for his lady love. She put them on, and with a cap pulled over her eyes, her face smeared with dust, the girl sauntered through the laundry with Hirsch as if she were a plumber's helper. But the Mother Superior detected the ruse. Florence was locked in her room, and severe punishment was imposed. Hirsch was instantly dismissed, and threatened with arrest for trying to abduct a girl not yet eighteen years of age. Hirsch however, wrote to Florence's mother who sent him proof that Florence was over the age stated. Armed with that, he obtained the habeas corpus, and the couple were happily married.



In the following month, the New York World, of May 17, 1908, contained an article dated the previous day at Chicago, and headed: "Flees Convent; Weds, Forgiven; Goes Home."

The despatch states that the elopement and marriage of Miss Etta Loss, the daughter of John C. Loss, of 765 Washington Boulevard, to William A. Springer, a salesman for the Harvey

Motorcycle Company, were marked by a midnight escape from a convent, a wild automobile trip in two States looking for a marriage license, and finally a hasty wedding in the parlor of the Stratford Hotel, performed by the Rev. Henry C. Scotford, of the Hamilton Park Congregational Church. After the wedding the elopers went to the home of a friend to await the parental forgiveness, which was readily granted.



In 1903, a Canadian lady, a Miss Archer, obtained a verdict for \$8,000 damages against the Sacred Heart Convent at London, Ontario. She had been six years in the convent and when she made up her mind to try to leave the place the Mother Superior said she was insane, and called in some physicians who agreed with the convent authorities. Miss Archer, however, with the aid of some friends, made her escape and then sued the convent for her services and for damages. The jury gave her the highest amount that the law will permit.



All nuns who become weary of convent life, and desire to escape from it are not, however, so fortunate as the ladies named above. Several years ago, Sister Mary Peter leaped to her death from a window of a convent in Jersey City. The driver of a wagon said he saw her stand at the third story window, and then throw herself forward with such vigor and determination that she cleared the broad steep steps leading to the convent door and fell on the stone sidewalk. Father Mandalari of St. Peter's Church, Jersey City, who said he was on his way to a sick call, came up while the driver was trying to resuscitate the poor nun. The two men lifted her from the pavement, and carried her to the front stoop, summoning the Sisters of the convent. The priest administered conditional absolution to the dying woman, and went to a church near by to obtain the material with which to administer extreme unction. The unhappy nun died, however, before his return.



It would be well if the dreary rounds of religious duties and hard physical labor were the worst features of convent life. Unfortunately, these are among its least objectionable details.

In a letter from Washington, D. C., that appeared in The

Converted Catholic for February, 1907, the writer referred to a Roman Catholic young man who had recently done some work in a convent near that city, and, because of facts within his knowledge, expressed in strong terms his regret that the general public was so ignorant of what went on in those institutions, and described an incident that he had witnessed. While he was at work the Lady Superior and several nuns entered the room. One of these women seemed to be in great trouble. Going up to a heavy piece of furniture the Lady Superior ordered this nun to lift it out of its place without any assistance. Knowing that it would be impossible for her to do this, the young man stepped forward and offered his help. His aid was refused by the Superior, who repeated her order to the unfortunate nun. The poor girl tugged and strained with all her might, and suddenly fell to the floor with an agonizing scream. Her efforts had resulted in a physical injury that could not be described in print. Even then no tenderness was shown to the poor girl, who was heartlessly dragged from the room by her shoulders.



The gross cruelty and the hideous moral corruption of the convents in France had much to do with the passing of the Associations Bill, and ultimately to the measures taken for the separation of the Church and State. One of the most infamous of these establishments was that of the Good Shepherd at Nancy. This place was conducted by a community of nuns whose Superior was so despotic that even the Bishop of Nancy ordered her removal and the closing of the convent. The nuns appealed to Rome, and Rome supported them against the Bishop. There were about two hundred orphans in this place, and among the complaints made against the Sisters was one that they made the orphans work from five o'clock in the morning to seven at night, and sometimes when work was abundant to labor even longer hours than that. When the poor inmates could no longer endure this unending round of toil or fell ill, the nuns put them out on the street, without any recompense, though some of them had worked ten, and others twenty years in the place. With the profits thus pressed out of the life blood of the poorest and most helpless of girls and women the Superi-

oress was able to spend over a million of francs (\$200,000) in five years on a splendid convent and church which the Bishop himself declared unnecessary. What Rome refused to do the French Government soon found a way to accomplish in 1903. A woman who had been shut up there for seventeen years and lost her eyesight was one day driven out, like many others, without a cent of money or even a decent dress. She entered a suit in the courts which brought out such horrible revelations about the place that the nuns were condemned to pay the woman 10,000 francs (\$2,000). The Government then ordered the immediate closing of the orphanage and convent, and the driving out of the nuns.

During the trial in the courts one woman said that she was fifteen and a half years old when she went to the convent; "We were five in the garden, the youngest fourteen and the oldest twenty-five. In summer we were digging about five o'clock, and at nightfall we were sent to do sewing."

The Good Shepherd nuns used to boast that they educated their pupils. One of them testified that her father put her in the convent when she was ten years old. She could not then read or write, nor did she know the names of the week-days. When she left eight years later, she was in "exactly the same state of ignorance."

Another inmate said, "I was there for seventeen years, and had great trouble in getting out." She did not write home because she was not taught either to read or to write. Though her parents were still alive, she was told she was an orphan. She was not seven years old when she went, but was put at once to do open work embroidery. Her grandmother tried several times to see her, but was denied admission. It was only when she left the convent, at the age of nearly twenty-three, that she knew she had any relatives. The nuns said she was one of their best hands, and they would not let her go. When at last the nuns were compelled to let her go, she received \$20; until then she had never seen any money, and did not know what a coin meant.

Mlle. Laurent testified that in twenty-two years in that convent she never tasted roast meat, only meat boiled to rags. She

often cried from hunger, and at the age of twelve, she used to be put on bread-and-water diet for not finishing her work. When she got away from the convent she was so worn out that she was laid up six months in the hospital, and was unable to work for three years. This girl did not know how to read and write when she left the place, but her sister had at different times received a number of beautiful letters purporting to come from her, which had been written, of course, by the nuns. They would, of course, have as little scruple about forgery as had the Jesuit-instructed officers of the French Army who figured in the Dreyfus case.

In the same year the Paris correspondent of the New York Tribune sent to that paper a despatch on June 20, which gave some particulars of the trial at Tours of three Directresses of an institution like the Good Shepherd at Nancy, called the Refuge of Notre Dame de la Charité. The cross-examination of sixty-nine witnesses showed that among the punishments inflicted was the cutting off of the hair of such girls as possessed fine heads of it, and the hair-dressers of Tours and Paris testified that they had bought large quantities of human hair from the convent at regular market prices. Another punishment was "the cross of the tongue," the poor girls being compelled to draw the sign of the cross on the floor of the chapel with their tongues. In extreme cases the faces of girls were smeared with filth from a cow stable. One witness testified that on the day of her first communion she was made to walk barefooted over sharp stones with a crown of thorns on her head, and was compelled to kiss the feet of all the other Sisters and of the servants, even of those who worked in the cow house. As this particular refuge was supposed to be an important Catholic educational institute, and was patronized by many great ladies of the French nobility, these revelations made a great sensation throughout France.

Some years ago there appeared in this Magazine a letter written from Chicago by a lady who had been a nun. In it she said that she was brought up in the Roman Catholic Church and had spent several years behind convent walls. "There I learned that there was neither Christianity nor hu-

manity in that system. After exciting the wrath of all my friends by leaving the convent in Europe I came to this part of the world. Here I found the condition of the Roman Catholic Church worse than in Europe. It took several years of agony, and most bitter trials, to make me, at the age of twenty-six, a radical in religion. I have been persecuted for taking out of the clutches of the Sisters of Notre Dame my youngest sister, fifteen years old, whom my father had placed in a convent. The experience I have had of convent life, and the knowledge of the horrible crimes committed by the Sisters, had deadened my faith. Another sister is still in a convent. I want to get her out of that place. I am nearly helpless in the matter, for the nuns know me and will not allow me to see my sister."

Kind Words

The Converted Catholic. By Rev. James A. O'Connor, Pastor of Christ's Mission, New York.

This book contains The Converted Catholic Magazine, a monthly periodical, bound for the year 1908. Mr. O'Connor was converted to Protestantism over thirty years ago, after having had some years' experience as a priest in the Catholic Church. For thirty years he has been conducting a missionary work in New York City for the instruction of Protestants and the enlightenment and conversion of Roman Catholics. During those years he has received one hundred and forty priests out of the Church of Rome, who have all accepted the Protestant faith. Many of those converted priests are now Protestant pastors and missionaries in the various denominational churches. This Magazine is published at the Mission House, 331 West 57th street, New York; price, \$1.00 a year. It exposes the error of Catholicism, however not in an extravagant manner. We have read it with profit.—The Evangelical Messenger, Cleveland, O.

A gentleman writing from St. Croix, Danish West Indies, in the letter in which he enclosed names of many new subscribers, says: I beg to send you with the enclosed list of subscribers hearty greetings and many congratulations on the acquisition of the new and commodious premises for the good work of enlightening the people regarding the inroads of Romanism into the political, social and religious institutions of the Nation, and sincerely wish the greatest success in the future in your labor of love.

S. H.

**Editor O'Connor's Letters to Cardinal
Gibbons**

Eighth Series.

No. 8.

331 West Fifty-seventh Street, New York, October, 1909.

Sir:—As you have returned from your vacation, which this year was spent in the great West, even as far as Salt Lake City, you will expect a letter from me in the ordinary course of events. For more than twenty years I have been sending you, through *The Converted Catholic*, a monthly Letter which I would fain believe has done good, not only to you and the people whom you represent, but to many others who would know nothing about you or your Church except for these communications. Before you were made a Cardinal I used to send a Letter to Cardinal McCloskey, who was archbishop of New York, as you are of Baltimore; and when he died, in 1885, I resolved to give you the benefit of my epistolary effusions, or make you their target—according to the point of view—if you should be appointed the second American Cardinal. How you received the red hat after an interval of agonizing suspense when Archbishop Corrigan, who succeeded McCloskey in the archbishopric of New York, expected it, is an interesting chapter in the ecclesiastical history of your Church in this country that would be worth the telling. The rivalry for the coveted prize was so keen, and the means resorted to were so unscrupulous, that decent Catholics hoped there would be no appointment. Corrigan, who had been bishop of Newark, N. J., for some years, had been appointed coadjutor to Archbishop McCloskey against the protest of the priests of New York, and he might have succeeded to the red hat if Pope Leo XIII had not been informed by the priests that the American people would be indignant at the elevation of a saloonkeeper's son to be a prince of the Church. So you were made a Cardinal, and I began to send you these Letters—a pleasant and useful occupation which I hope to continue as long as you live.

Your visit to Salt Lake City, the home of Mormonism, would suggest a comparison between that organization and the mechanism of your Church. Only those who have been within the

inner circles of Mormonism or Romanism can fully comprehend how close a comparison can be drawn. But I will not enter upon that subject now. Your most notable utterance in Salt Lake City was a eulogy of the Knights of Columbus, a Roman Catholic society of recent origin that you hope will embrace all the members of your Church on this continent. Of course, their association is not for spiritual ends, as your sacraments are intended for that purpose, if any benefit can be derived from them. It is that these men may be massed together under the direct control of the hierarchy that makes the organization so acceptable to you. Many public men seem to think that in the near future the balance of political power in this country will be in the hands of your followers; and what an instrument of coercion and intimidation, not to say menace to our liberties, such a powerful society could become. "I love the Knights of Columbus," you said; and more than once you declared that "when the bishops and the clergy and the people are united, there is no such word as fail." You may not live to see the realization of your hope that through the organization of the Roman Catholics in the United States in one solid mass our Republic would be brought into subjection to the rule of the Papacy; but if the plans laid by the astute, Jesuitical leaders can be carried out, there is serious danger of such a calamity. The politicians have been courting the Mormon vote in a small way; and you took occasion while in the Mormon stronghold to intimate that the Catholic vote was of much greater consequence, and that it was solidly united.

After your return from the West, Cardinal, you gave to the New York Times of September 11 one of your old articles on education, in which you harped upon the teaching of religion in the public schools, meaning thereby the religion of Rome, of which the Catholic nations so loudly complain. One of my friends has sent me the following commentary on your production:

ROME AND THE PUBLIC SCHOOLS

Some years ago the writer was a vice-principal of a female grammar school in New York City, and in that position taught the graduating class, which in those days, previous to the

establishing of the Normal College, was composed of girls from thirteen to seventeen years old. It was then customary to open the school each morning with reverent reading of the Bible, singing a hymn, and, with heads bowed, to recite together the Lord's Prayer. One day a young lady in this class refused to shut her eyes and join in the Lord's Prayer.

As her teacher, I attempted to reason with her for the irreverence, when with a toss of her head she turned away from me, saying, "It won't be long before the Roman Catholics will put a stop to it all, anyway." And because her prophecy has in great measure come true, the charge is freely made by them and others that our schools are godless! And even Cardinal Gibbons now comes out with an article in the New York Times of September 11, 1909, calling for some "religious" education to be given the pupils in our schools as the only remedy for our "sin-sick mother-land," to use the Cardinal's words.

But had not the Roman Catholic Church stepped in and refused to allow the Bible to be the supreme authority for mind and conscience, and claimed that it stood superior to the Word of God, we should not have this state of things before us.

To be sure, the "higher critics" and the new "isms" have also done their part in bringing the Holy Scriptures, "given by inspiration of God," down to be trampled under foot, but not any body of people except the Romish Church presumes to declare itself infallible or to assume authority over the conscience of others. Now, the simple question is this—Shall the Bible be accepted as the Word of God and the sufficient authority for our knowledge of Him as Creator and Redeemer, the Guide for our own lives and the Source of all wisdom for coming generations?

Can we not, then, accept this as true, "agree to disagree" on methods of interpretation, but let the Bible be the supreme authority?

Let, then, such parts of the Bible be taught our youth as are necessary to their personal salvation both in this and the future life, and so preserve this nation to a high moral destiny and its people for God.

J. V. B.

The mention of Archbishop Corrigan's name at the beginning of this letter reminds me of the death of the Rev. Thomas

J. Ducey, of St. Leo's Roman Catholic Church, this city, and the circumstances attending the reprimand of that priest by Corrigan in 1894, when Ducey declared publicly that the Roman Catholic Church was very rotten in New York, and that immorality of the grossest kind prevailed among the high ecclesiastics. These facts were given to the press by Ducey, and duly appeared in all the daily papers of New York, December 7, 1894. It was my unpleasant duty to comment on this statement by a prominent and popular priest in *The Converted Catholic* for January, 1895, and to warn the people that they should not go to confession to such men, who were greater sinners than themselves. Ducey died August 22, at the age of 66, and by his will he ordered that a tablet to his memory should be placed in St. Leo's Church, which he had built, and his soul should be prayed for every day. Poor Ducey. *De mortuis nil nisi bonum*. Queer priest that he was, he had many good qualities which are conspicuous by their absence in most priests of Rome. Some, however, are spiritually minded, like this one who writes me under date September 11, 1909:

Dear Sir:—Some friend of yours in Chicago writes me to inquire of you the explanation of true faith in Christ. As this is a subject that must interest all mankind, and, as I am led to infer, you made a special study of the subject, and are willing to impart the result of your investigations to your less fortunate brethren, I humbly make the request. I would also be grateful for a sample copy of your Magazine. P. G.

I shall send that priest several copies of *The Converted Catholic* in which the explanation of true faith in Christ is plainly set forth.

Yours truly,

James A. O'Connor.

THE CONVERTED CATHOLIC

A MONTHLY MAGAZINE.

Specially designed for the instruction of Protestants regarding Romanism, and the enlightenment and conversion of Roman Catholics to the Evangelical Faith.

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